

BE

The Ministerial Character.

A SERMON

**PREACHED BY COMMAND OF THE LORD BISHOP OF THE
DIOCESE, IN ST. JAMES' CATHEDRAL,
TORONTO.**

ON WEDNESDAY, 17TH JUNE, 1857.

**BEFORE THE CLERGY AND LAY-DELEGATES OF THE
DIOCESE IN SYNOD-ASSEMBLED.**

BY THE

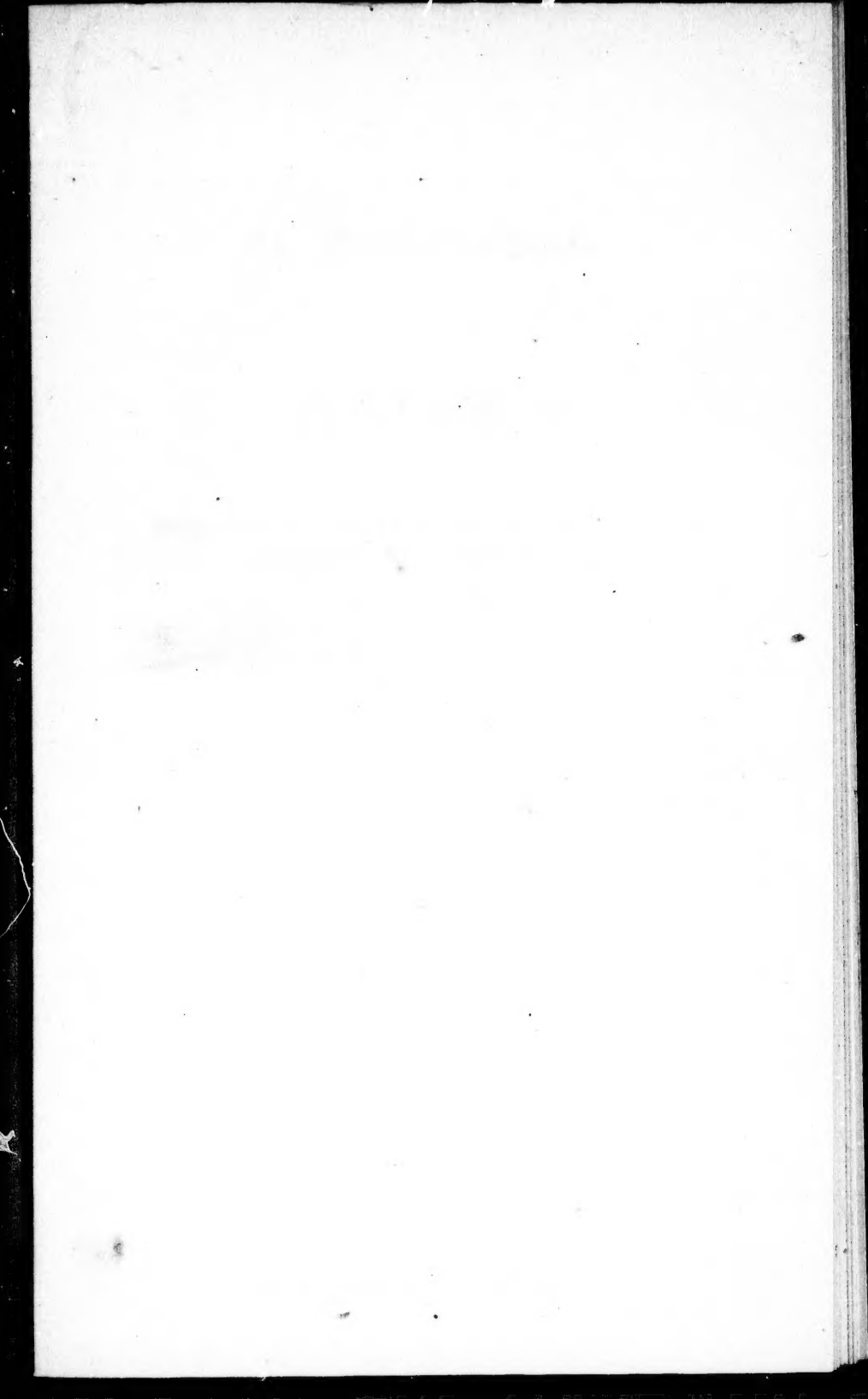
REV. J. GAMBLE GEDDES, M.A.,

Rector of Hamilton, and Secretary to the Synod.

TORONTO:

HENRY ROWSELL, KING STREET EAST.

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*Extract from the Minutes of the Synod, of the Diocese of Toronto,
June 17, 1857.*

"Moved by W. B. SIMPSON, Esq., and seconded by J. C. CAMBEPLL, Esq.,

Resolved—"That the thanks of this Synod be given to the Rev. Mr. Geddes, for the very able and excellent Sermon given by him on Wednesday morning last ; and that the said Sermon be printed for the use of the members of this Synod."

THE MINISTERIAL CHARACTER.

A SERMON.

"In all things shewing thyself a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned."—TITUS, c. ii. vv. 7-8.

The great apostle who addressed these words of exhortation to his own son in the faith (the youthful bishop of Crete), is generally admitted to be himself the best model whether for the Christian minister or the Christian bishop; and he who would labour in the Lord's vineyard with effect, cannot do better than follow this highly favoured servant of God; not only in his efforts after personal holiness, but also in the subject, manner, and scope of his public ministrations. As regards the former, he endeavoured to have always a conscience void of offence both towards God and towards man; his constant aim was to adorn the doctrine of God his Saviour in all things. He practised self-discipline in no ordinary degree; he "kept under his body and brought it into subjection, lest that by any means having preached to others he himself should be cast-away." As regards his doctrine and public ministrations, from the very outset he determined not to know any thing but Jesus Christ and him crucified. The grand object which he proposed to himself, and in the pursuit of which he was willing to spend and be spent, to live and to die, was to win souls to Christ, and thus to promote the glory of God and the real happiness of man. It was this which induced him to leave friends and kindred, to despise wealth and honours, and to encounter contempt and persecution, in order to "preach among the Gentiles the unsearchable riches of Christ." Hence, too, the indicting of those affectionate, instructive, and spirit-stirring epistles which (besides answering their immediate purpose), have been a blessing and a light to the Christian in the remotest ages of the Church. Hence the solemn exhortations to constancy

of faith and holiness of life, scattered through those epistles and addressed to all classes, urging them to "walk worthy of the vocation wherewith they were called." Does he address his fellow-labourers in the ministry?" He exhorts them "not to receive the grace of God in vain; to give no offence in any thing, that the ministry be not blamed; but in all things approving themselves the ministers of Christ." Is his address to the lay-members of the Church generally? "Do all things," he says, "without murmurings and disputings, that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." And in the words of our text he uses language which, although undoubtedly applicable in the first instance to the ministers of Christ, may nevertheless be addressed to any individual disciple. "Shewing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech that can not be condemned." From these words then it may not be unsuitable to address a congregation like the present, comprising so many of my reverend brethren in the ministry, and an assemblage of delegates from the laity; each, the representative of a congregation of Christ's people within the bounds of this extensive diocese.

On this interesting and important occasion, (the first time that our Diocesan Synod has been convened under the sanction of Royal assent, and the last time it will ever be convened in its present integrity)—for the erection of a new diocese will soon separate those who have hitherto been united under one Episcopal head—on this deeply interesting occasion (by command of our venerable Bishop), I stand before you to discharge the office of preacher. I need not say with how much diffidence the task was undertaken, when I considered that I should have to address a body of learned divines, such as I now see before me, many of them fathers in Israel, men of matured judgment and long experience in the ministry, of profound and extensive erudition, and (what is of still greater consequence), of deep and ardent piety. Nor am I less concerned when I turn to my brethren of the laity,

chosen men in Israel, men selected for their intelligence and piety, men of general information and varied acquirements, occupying many of them stations of influence, and filling the most honourable positions in society. Well may the preacher ask himself, under such circumstances, "who is sufficient for these things?" And well might he shrink from the task were it not for the record of another inspired portion of Holy Writ: "Our sufficiency is of God."

Without attempting any very logical arrangement of the subject, I shall propose for your consideration some of those personal qualities which are essential to success in the Gospel Ministry; and then direct your attention to those principles and doctrines which characterize the teachings of the Church, and which should likewise characterize the teachings of all her ministers. He, then, that has the charge of souls must be faithful and fearless—he must be a man of personal piety—and his conduct must be marked by prudence, diligence, patience, and prayer. "Moreover," says the Apostle, "it is required in stewards that a man be found faithful," and our blessed Lord asks, "Who then is that faithful and wise steward whom His Lord shall make ruler over his household to give them their portion of meat in due season."

But in order to be faithful a man must be fearless. Prophets, Evangelists, and Apostles concur in warning us against the fear of man. Christ himself urges it upon his disciples, whilst St. Paul no sooner laid down the fundamental rule, "It is required in stewards that a man be found faithful," than, he declares, "But with me, it is a very small matter that I should be judged of you, or of man's judgment." There must be a superiority alike to the censure and the applause of men. For, "as we are allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing man, but God who trieth the hearts." We are only messengers of Him who sends the proclamation of mercy to mankind—the earthly vessels in which the heavenly treasure is conveyed—the frail bark coasting along the shores of time, and yet bearing a freight for eternity. Still, after all, we are ambassadors from the Court of Heaven, and the chast-

ened sense of this high honour, so far from ministering to a man's spiritual pride, will only deepen his conviction of personal unworthiness. When he thinks of the work to which God has called him—he shrinks from the arduous task. Himself a captive to proclaim deliverance—himself a sinner to assure of pardon—himself a man of unclean lips, to be the bearer of live coals from the altar of the Holy One. He feels, therefore, how misplaced is the applause of men. He knows that the *preaching* part of his office is by many unduly exalted—that declamation goes further than divinity, and well-turned sentences are regarded more than soundness of doctrine. Thus, the ministers of Christ are tempted to descend from the main object of preaching, to make an ambitious display of their rhetoric: hence, it is, that some men even venture to hurry over the prayers, and slur them with a low voice in order that they may obtain time and strength for the effusions of their own scanty minds; this awakens a spirit of curiosity in their hearers—a craving for stimulus to a langour which ought never to exist, and too often the house of prayer is turned into a school of criticism. The minister of Christ who would be true to his Master, must lose sight of himself, of his own reputation, of all but immortal souls he must take heed to the flock of which the Holy Ghost hath made him overseer, “warning every man, and teaching every man, that he may present every man perfect in Christ Jesus.”

To give effect to his preaching he must shew himself a “pattern of good works”—his conduct must be prudent and circumspect—his life must be blameless, his morals pure, his labours diligent and patient, his communion with God frequent, fervent, and devout. Personal piety is the first essential requisite, and piety, too, of a superior order; for if we are not *ourselves* penetrated with a deep sense of the amazing love of Christ in dying for the redemption of a perishing world, how can we be earnest in making that love known to others? If we have not *ourselves* been led by the grace of God to a knowledge of the things that belong to our everlasting peace, how can it be the object of

our ambition to be instruments in the hands of God in bringing our fellow-sinners to the same knowledge in converting them from the error of their ways, and in leading them to that "wondrous cross on which the Prince of Glory died?" All other qualifications in the ministry would be vain and worthless without this, and yet this (together with all others) would be to a great extent neutralized in their influence and effect if unaccompanied by prudence and circumspection. For in what scene of life, in what series of engagements, in what circle of action and influence can prudence be of higher moment than in those connected with the Christian ministry? In whatever light you regard the man, whether as a pastor, a preacher, or an individual member of society, how many eyes are fixed upon him; how many ears are open to listen to reports concerning him: eyes and ears of which he is himself unconscious; most intent, perhaps, when he is least aware—best prepared when he is least upon his guard. Ears that can catch the slightest whisper—eyes that can penetrate into the deepest retirement. The prudent minister, then, will be so in his speech; he will set a watch upon his mouth; he will keep the door of his lips that he speak not unadvisedly with his tongue; he will forbear the hasty expression, the uncharitable judgment, the biting sarcasm, the slanderous report: not less will he forbear the idle word and foolish jest, for such words are sure to give offence, "and then the ministry will be blamed." Prudence must mark every action of our lives; every production of our pens, as well as of our tongues; every work of our hands, as well as every sentence that falls from our lips. We must be careful not to mix ourselves up with secular affairs, nor to embark in the feverish pursuit of riches among the worshippers of mammon; for "no man that warreth entangleth himself with the affairs of this life that he may please Him who hath chosen him to be a soldier." He will find in the warfare in which he is engaged a sufficient occupation for all his energies, without taking upon himself additional encumbrances; and happy is that minister who is enabled to give his mind wholly to his work, "laying aside (as much as may be) the study of the world and of the flesh."

Diligence is requisite for the due discharge of the ministry. No occupation, indeed, requires more diligence than that of a Christian pastor. What diligence in the study—what diligence in the pulpit—what diligence in the chamber of sickness—what diligence in the parish—what diligence with the head, the heart, the hand, the feet, the mind, the tongue, the pen? What diligence every where, and at all times—in all ways, and by all means, if he would make full proof of his ministry—if he would approve himself both to God and man “a workman that needeth not to be ashamed?” What a close student he must be if he would keep pace with an advancing age, and maintain a freshness and a variety in his ministrations. Diligence of no ordinary kind is requisite, Sunday after Sunday, month after month, year after year, through a long life spent in the same pastoral charge to maintain an efficient ministry, and to bring forth from the treasure of his richly stored and well replenished mind, things new and old. What diligence by personal inspection and pastoral visitation—first to know the real state of the flock, and then suitably to minister to its requirements; to warn, to reprove, to rebuke, no less than to cheer, to encourage, and to direct, with all long-suffering and forbearance? What diligence and devotedness in the visitation of the sick, the afflicted, the dying? What diligence in catechising and teaching and preaching from house to house? All this were surely enough and more than enough fully to occupy the time and employ the energies of a man of more than ordinary powers of body and mind.

Again, the minister of Christ requires a large measure of the Christian grace of patience. We are soldiers, leaders, commanders, in the army of the living God; and if we have not patience to endure the fight, how shall we obtain the victory or receive the crown? We are husbandmen, and does not “the husbandman wait for the precious fruits of the earth, and have long patience until he receives the early and the latter rain.” What patience must there be in reading, and meditation, and prayer? What deep thought, what close investigation, what patient analysis, to ascertain and to

exhibit to the satisfaction of our own minds, and to the edification of our people, the correct meaning of doubtful and difficult passages of Scripture? What patience, and deliberation, and caution in dealing with cases of conscience, so as in no instance to mislead, and by some fatal error, some unhappy misdirection, to occasion results, disastrous in their character, and pregnant with serious damage to the ministry? What patience, and tenderness, and endurance in the visiting the sick, the afflicted, the distressed? How must we endure the prolixity of grief, the tediousness of sorrow? What patience does it require with timid disciples, with the young and the inexperienced? Yes, and even with the gainsayers, and those that oppose themselves.

And lastly, if we would look for comfort and success in our ministry, prayer must accompany all our efforts—prayer for ourselves and for our people. For what are all acquirements without the spirit of humility and prayer? You may have learning and eloquence, and brilliant talents—you may be able to compose elaborate sermons, and deliver them in a graceful manner—nay, you may be labourious in your ministry; but if you are not humble-minded men of prayer—if you seek not constantly at the throne of grace the aid and influence of God's Holy Spirit, all must be in vain. St. Paul was pre-eminently a man of prayer; he continually laid great stress on its importance, and he earnestly besought it at the hands of his brethren, on his own behalf: "Brethren, pray for us, that the word of God may have free course and be glorified."

But it is time to turn to the consideration of those principles and doctrines which the minister of Christ (if true to his ordination vows), must be careful to maintain and preach. It is obviously impossible that all the precepts and doctrines of the Christian system (however compendiously stated) could be brought within the limits of a single discourse. We shall therefore avoid minute investigation into particular doctrines, and endeavour to explain those broad and fundamental principles which should characterize the whole course of public ministrations.

1st.—As to the *authority of the ministry*.

It is of the first importance that there should be no doubt or shadow of misgiving in the mind of bishop, priest, or deacon, as to the *divine origin* of his office, the validity of his ordination, or the commission and authority under which he acts.

“The regular succession of the Christian ministry (says a late learned prelate), or which is precisely the same thing, the Divine authority by which they exercise their sacred functions and stewardship is not a matter of idle speculation or of unimportant enquiry; nor is it liable to any portion of that derision and contempt which have been so absurdly thrown upon it. If the clergy hold their stewardship by Divine appointment, as well as by legal sanction or sufferance, they must hold it by succession, since *extraordinary missions* have long since ceased; and if they hold it by succession, then are we connected in a very striking, intimate, and interesting manner with the very age of miracles, and with the Divine Head of the Church. The Church is not a mere voluntary association or secular society of which we are members, which was constituted by human authority, and by human authority may be suppressed; but it is a spiritual society, formed by our blessed Lord and Saviour, purchased by his blood, and still governed by His delegated power. It is a society into which we have no means by any act or effort of our own to admit ourselves, and whose fundamental laws are not subject to our control. The unmerited mercies of redemption are not to be applied to us by a languid assent to historical facts, however important, nor by a speculative contemplation of moral systems, however interesting. Redemption comes from heaven, and the means by which it is to be effectually applied to our necessities must come from the same source. No human efforts can merit redemption; no human intelligence can point out, nor industry supply the means of attaining it. But if the sacraments or mysteries of the Gospel are (as they are represented to be) in all ordinary cases, necessary means of grace, of redemption and salvation, it follows unquestionably that the authority of the ministers and

stewards of those mysteries must be Divine, and therefore the succession for which we contend uninterrupted."

We are aware that this doctrine is not a very popular one, and one reason, perhaps, why it has been overlooked by the *members* of our church is, that it has not been held forth to them by her *ministers* as frequently and as prominently as it ought. While men on every side are exercising a self-constituted ministry with a self-delegated authority, the watchmen of our Zion, perhaps from amiable motives, and perhaps from fear of the charge of bigotry, have forborne to proclaim on the authority of Scripture, that "no man taketh this honour unto himself, except he that is called of God, as was Aaron." But principles, my brethren, are not to be abandoned or suppressed for fear of becoming unpopular. We must be prepared firmly and manfully (yet, with meekness) to maintain and defend them; and while we make every charitable allowance for those who are out of our pale, (which the nature of the case will admit), we must be careful not to confound the thousand sects of man's organization with that "Church which is built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."

Again, there should be a full conviction that the Holy Scriptures and the Book of Common Prayer are our only true standards of faith and worship. It is a fundamental principle of the Church, that "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man to be believed as an article of faith, or be thought requisite or necessary to salvation." We thank God for that decision of our martyred forefathers, who sealed their witness with their blood. We thank God for that pillar and ground of the truth that stands in our goodly house—the house of our fathers, and hath not been shaken, and cannot be subverted by any subtlety or policy of Satan, or of man. And whilst the sons of the Church (her ministers and members) rally round that great principle, she shall stand; for God is in the midst of her, and so long as she does not betray her

solemn trust as the "keeper and witness of Holy Writ," God will not betray nor abandon her.

But when any doubt arises as to the interpretation of Scripture, then we have a safe and invaluable guide, an authorised exponent of the word of God, in that form of sound words denominated the Book of Common Prayer. We thank God, too, for this enduring monument of the Reformation—for a standard of faith and worship conformable to Scripture, and agreeable to the practice of the Church in the earliest and purest ages of Christianity. By a strict adherence to this standard we shall shun, on the one hand, those corruptions, and superstitions, and abominations of the Church of Rome, which it was so carefully framed to avoid; and we shall equally reject on the other hand the errors of ultra-protestantism, and all the wild extravagancies which have sprung from that prolific source.

Again, when any doubt arises as to the *facts* of Christianity, the practice of the early Church, or the structure of her ecclesiastical polity, or even as to the canonical purity of the Bible itself, we turn to the writings of those wise and holy men who lived nearest to the Apostolic times; and were some of them eye-witnesses of Apostolic practice. We admire their learning, their diligence, and their piety, and it always pains us when we hear men speak disparagingly of these holy men of God. Some blaming them for faults which belonged rather to the age than to them; some speaking of them with ironical and indecent levity, and all forgetful of what we owe to them for preserving to us the pure institutions of our faith, and even for maintaining with Godly jealousy the integrity of those Holy Scriptures, to exalt which some now deem it necessary to *abuse* the fathers.

Another important principle of religious instruction is the use and efficacy of external ordinances—the means appointed by God for our spiritual birth and growth, for the strengthening and refreshing of our souls, and for our edification in faith and holiness. In treating of the sacraments instituted by our Lord we have two errors to avoid: the light and irreverent estimation of them on the one hand, and the

irrational and superstitious use of them on the other. We may estimate the sacraments of God too lightly—we may look upon them as mere badges of distinction, as external signs of Church communion, as bare and naked memorials of certain events in the Saviour's life; but not as divinely instituted means of grace, nor as strengthening in us the hope of glory. Now, in reference to the first sacrament, can we forget that the opening heavens, the descending dove, and the voice of Jehovah stamped the seal of all that is sacred upon the holy rite of baptism? Can we forget our Lord's own language concerning it: "Except a man be born of water and the spirit he cannot enter into the kingdom of God?"

Have we not conclusive evidence from the Gospels and Acts of the Apostles that the inspired writers believed it to be the sign of admission into Christ's spiritual and universal kingdom, and, consequently, that every person receiving that sign was a member of that kingdom? Did not the Apostles exhort men, *because* they were baptised, to count themselves dead unto sin and alive unto God? Did they not address men, the majority of whom they did not know personally, some of whom they did know to be inconsistent and unholy, as being "*in Christ*" elect "*children of God*?" We see nothing inconsistent with this truth in the melancholy fact, that Christian men are to be found who are not leading Christian lives. Nor do we deny that baptised men who have lived without God in the world must be converted to Him by His grace. Neither do we regard this view of baptism as militating against the doctrine of justification by faith, for Luther himself held both the one and the other; nay, he grounded the one on the other: "Believe on the warrant of your baptism; you are grafted into Christ; claim your position; you have the spirit; you are the children of God; do not live as if you belonged to the devil." This was his invariable language—with this he shook the seven hills. So, my brethren, with regard to the other institution of our Lord, if possible more solemn and affecting still—even the Holy Eucharist—the communion of Christ's broken body, the legacy of his sprinkled blood; take heed how you

regard it as a mere memorial, a bare commemorative rite; let our teaching be in accordance with what we learned to lip even in our childhood, viz., that "the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper," and that "our souls are strengthened and refreshed by the body and blood of Christ as our bodies are by the bread and wine."

And in reference generally to our public ministrations, while we are careful to inculcate the distinguishing doctrines of the *Gospel*—corruption and ruin in Adam, redemption through the atoning blood of Christ, justification by faith, renewal by the sanctifying influences of the Holy Spirit—let us not overlook the distinguishing characteristics of the *Church*—a valid ministry, an accredited standard of faith and worship, primitive creeds and discipline, and sacraments according to Christ's institution. Let Christ and Him crucified be the centre of all; Christ, the only Saviour of sinners; Christ, "as made of God, unto us wisdom and righteousness, and sanctification, and redemption." Let us take heed that doctrine and precept have their respective place and importance—that faith and works be alike explained and enforced. For neither do we *preach Christ* on the one hand, if we are for ever insisting on some *favourite doctrines*, be they ever so important (whilst every thing else is superficially handled); nor do we *preach Christ* on the other, if we are for ever enforcing some chief particulars of *duty* as the *whole end and object* of the Gospel. "The grace of God, which bringeth salvation," teaches men to deny ungodliness and wordly lusts, and to live "soberly, righteously, and godly in this present world."

Fully to declare the Gospel is a difficult and arduous task, one in which the wisest have yet much to learn, and the most zealous much to practise. With a deep and abiding sense then of our great responsibility, and a continual remembrance of the great day of account—knowing that no blessed results can or will accrue without God's grace and without God's teaching, let us pray "for the heavenly assistance of the Holy Ghost, that by daily reading and weighing

the Holy Scriptures, we may wax riper and stronger in our ministry."

Before drawing my observations to a close, allow me to advert to the peculiar position in which the Church in Canada is placed; the changes that have been and are about to be introduced into her ecclesiastical polity; and to that which, perhaps more than any other subject at the present moment, engrosses the anxious thoughts, and, I would fain hope, the faithful prayers of all devoted members of the Church. I mean the division of the Diocese of Toronto, the erection of a new Diocese in the west, and the election by the Clergy and Laity in Synod assembled, of a fit and proper person to be appointed bishop. The present period must be regarded by all reflecting minds as an important and critical era in the history of the Colonial Church; and while we receive on all sides the congratulations of our fellow churchmen upon the progress we have made in obtaining the right of self-government and the election of our bishops, there are those who watch the progress of events with much concern, and have their fears for the results of that new state of ecclesiastical existence on which we are about to enter.

The preacher frankly confesses that in common with many of his brethren he takes leave of the former state of things with feelings well-nigh bordering on regret. For I would ask, must we not ever gratefully remember that to nominations from the Crown the Church in Canada has been indebted for a succession of bishops, who, whether for accomplished scholarship and extensive erudition, for Christian meekness and missionary zeal, for self-denying and Apostolic labours, or for sound judgment, and rare administrative powers, will compare most favourably with Christian bishops in any quarter of the globe. Must we not ever gratefully remember that to the same source we are indebted for our own venerable and beloved Bishop—whose praise is in all the Colonial Churches, whose name is regarded with feelings of profound respect in the sister Church of the United States, who has for eighteen years administered his high trust, and guided the ark of God through seasons of difficulty and trial,

in a manner which his Lordship's presence alone prevents me from describing as it deserves.

The mode of appointment by the Crown, too, was free from many serious inconveniences ; it precluded the unseemly canvass, the angry newspaper discussion, the ill-natured accusation, the bitter retort ; it shut the door against the ambitious effort, the strange attempt to grasp what holy, humble-minded men would rather shrink from in self-distrust, by reason of its deep responsibility, its heavy cares and anxieties, its absolute requirement of the largest degree of self-devotedness and zeal.

The approaching division of the Diocese, and the increase of the Colonial Episcopate, is a subject in which all true friends of the Church will rejoice ; for if we examine the records of the Colonial Church for the last five-and-twenty or thirty years, we shall find that a vast impulse has been given to the Church and to the interests of religion by the introduction and gradual increase of the Episcopal order. "In the working of Episcopacy in the Colonies (remarks an observant and judicious writer) no feature is more striking or more hopeful than this : the extent to which it has developed the energies of the inhabitants themselves, and led them to lean less and less upon others, and to trust more and more to their own resources." Such are the important practical results which Colonial bishops have, under God's blessing, accomplished amid personal labours and perils that scarcely come short of those of St. Paul ; new churches erected, new parsonages provided, funds raised for the support of missionaries, colleges founded and endowed, have risen up freely under the same fostering hands. And here I cannot withhold a remarkable tribute paid to our own revered Bishop, by the late Margaret Professor of Divinity at Cambridge, when alluding to this subject. "*Trinity College*, in the Diocese of Toronto," he remarks, "is a memorable case, and one giving singular proof that it is to the presence of their prelates that the Colonies are indebted for the creation and preservation of those *strongholds of Christian knowledge* ; for when the funds granted by King George IV. to the Uni-

versity which preceded the present College at Toronto, had been wrested from the use of the Church of England by an act of the Colonial Legislature, confirmed by the Government at home—indeed, all religious observances and all religious instruction whatever excluded for it—the chief pastor it was who stood in the gap, who appealed to the Colony for help to enable him to found another College on different principles, and was responded to in a few months by a subscription of £25,000; who followed up this effort, aged as he was, by a voyage across the Atlantic, and a personal application to churchmen in the mother country, and who has now the satisfaction of possessing once again, a school in which his clergy can be educated by *faithful teachers* of an *apostolical creed*."

The future prospects of the Western Diocese must necessarily depend in a great degree upon the character and qualifications of the individual upon whom the choice of the majority shall fall. Upon you, then, my Rev. Brethren, and Brethren of the Laity, who shall constitute the Synod of the new Diocese, devolves a task of the most momentous importance. That beautiful and fertile section of the diocese which you represent has set a noble example to their brethren in the east—to their brethren here in the central portion of the diocese—and to the Church at large, of Christian enterprise and liberality in contributing the munificent sum required for the endowment of the new Bishopric; and perhaps it was only reasonable and just that such sacrifices should be compensated by conceding to the Clergy and Laity the election of their own Bishop, although it must be confessed it would have shone forth with brighter lustre before the Church, had the endowment fund been left *free* and *unfettered by any conditions*. You are now, however, entrusted with the exercise of a prerogative which should be approached with extreme caution, and with a due sense of the great responsibility which devolves upon you. The approaching election is totally different from any election in which you have ever been engaged, and if, in *ordinary* cases, we are expected to discharge the duty conscientiously; uninfluenced

by selfish or interested motives; unbiassed by prejudice or predilection; without reference to personal feelings of kindness or respect; without fear or favour; oh! how immeasurably *more incumbent* is it that your motives should be pure, your minds unbiassed, your election guided by the highest and holiest considerations, when the glory of God, the honour of Christ, the extension of His Kingdom, the welfare of His Church, the banishment of error, the maintenance of the truth, the salvation of immortal souls, are the all-important objects involved; for all these will, undoubtedly, in a great measure depend, under God, upon the character and qualifications of the individual who shall be chosen as chief pastor of the Western branch of the Anglo-Canadian Church.

Finally, brethren, "pray for the *peace* of Jerusalem." Let our devout aspirations ascend to heaven, that the Holy Spirit may be present in the assembled council of the Church; that He may guide all our deliberations; that He may preserve our minds from the baneful influence of ignorance and error, from prejudice and pride; and may we all "continue *steadfastly* in the Apostles' *doctrine* and *fellowship*, and in *breaking of bread*, and in *prayers*."

And now to God the Father, &c. &c.

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